The Review.

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IS BIGOTRY DYING OUT IN THIS COUNTRY?

A few weeks ago President Eliot, in welcoming the members of the Episcopalian Congress in historic Faneuil Hall, Boston, spoke of the growth of religious toleration in the Bay State.

"A straight descendant from Puritans of the seventeenth century, as I am, may be excused, perhaps, if he feels a little embarrassment at this meeting," began Dr. Eliot. "And when he looks around this hall and remembers it was given to the city by a French Huguenot whose people had, in turn, been banished from their own country, his bewilderment may be slightly increased. Aud then, when he further recalls what has happened within a single generation—that this city is ruled (shall I say?) by a Roman Catholic Irishman and the State by a Methodist, another seceder from the Established Church, will his mind grow clearer?"

"There must be some grave reason why we are here to give a glad greeting to the head of the Anglican Church," he continued. "There is, indeed, good reason. We have learned in Massachusetts the lesson of religious toleration in the last four centuries. I think we have learned better than any other people the absolute completeness of religious tolerance. We have found that differences of religious opinion are founded, for the most part, on ritual or discipline or the differences in human organism. After you have swept away all these things and dismissed them all, is not the whole of religion left? Are not faith and hope and love remaining? Does not the whole of opportunity remain for the practice of right living as set down by the prophet Micah? What does religion require of thee but love and mercy and walking humbly with God? When, therefore, we welcome this distinguished gentleman, the head of the Episcopal Church, we are not abandoning the faith of our fathers." (Boston *Evening Transcript*, Oct. 7th.)

Mr. Eliot's words, which touched a responsive chord in the hearts of his audience, are sufficiently interesting from the edu-

cational and religious point of view, as revealing the very "broad" Christianity of the head of the greatest university in this country, a man who is quite commonly styled the first educator of the United States. Shortly before, addressing the Harvard students in their chapel in almost identical words, he had expressed the same ideas on religion.

But at present we are more particularly interested in his eulogy of religious toleration. Undoubtedly, matters have changed for the better since the day when a Catholic convent was burned near Harvard University. Still we may be allowed to doubt whether Massachusetts has mastered the lesson of toleration so well as Mr. Eliot would have us believe. True, Boston has a Catholic mayor—which fact is owing not to any toleration on the part of Protestants, but to the vote of the Irish Catholics who seem now to form one-half of the population of that city;—but as regards the "absolute completeness of religious tolerance," of which President Eliot spoke, that seems to be still largely, in educationist parlance, an "elective" with the people of Massachusetts. Sufficient proof of wide-spread bigotry in Massachusetts is contained in the account of the discrimination against Catholic school teachers in State schools, as printed recently in the Boston *Republic* and THE REVIEW (Sept. 29th, p. 568). We are to-day able to add a few other cases, and think it useful for Catholic readers to have their attention called to such facts. For it has often been asserted, even by Catholic writers and speakers, that religious bigotry is fast dying out in the United States, and they point to the "vast difference" between the truly enlightened toleration of this country and the habitual bigotry manifested in Germany or the occasional outbreaks of hostility to the Church witnessed in England.

The first fact we wish to mention is taken from Mr. Angell's *Our Dumb Animals* for September, 1904. No matter what one may think of Mr. Angell's ideas and his work, the spirit of fairness which he uniformly shows, is most commendable. But what is of greater interest to us here is the fact that a number of Protestants protest against his kind words about Sisters of Mercy and other Catholics. Mr. Angell writes:

"It seems to give offence to some persons who write us long letters [enclosing no money] that we are disposed to speak kindly of 'The Sisters of Mercy,' and other good Roman Catholics. We assure these writers, once for all, that so long as we control the publication of this paper it shall, without fear or favor, tell the good deeds of Roman Catholics just as freely as of Protestants. If a Roman Catholic policeman, or driver, or teamster, or Sister of Mercy, says a kind word or does a kind act to or for dumb animals, we shall be glad to mention it; and on the other hand, if any of these writers can point us to a single Roman Catholic school or

college in which cruel vivisection is practised—or any of those college and school outrages so common in some of our Protestant institutions of learning—or a Roman Catholic clergyman who spends his summer vacation shooting harmless birds for fun—or any Roman Catholic Sunday school in which the boys are being armed and drilled in United States army tactics, we will tell that. But we shall never forget that in nearly all our large cities most of the men who are liable to be called upon at any hour of the day or night to risk their lives in defence of the lives and property of their fellow-citizens—and most of the drivers and teamsters upon whose kindness and mercy depend those whom it is our duty to protect, are Roman Catholics—nor shall we ever forget the great assistance we have received in our humane work in Northern, Southern, and Western cities from Roman Catholic clergy and laymen and women.

"When in 1870 we began the formation of the Illinois Humane Society, one of the first to give us substantial aid was the Roman Catholic Bishop of Chicago. When we started the 'American Band of Mercy' one of the first to join was the Roman Catholic Archbishop of Boston, and one of the first Bands of Mercy formed was in the parochial schools at Lynn. When ten years ago we asked the school committee to grant us permission to address for one hour every public school in Boston, the first to rise and move that we have the unanimous consent of the school committee was a Roman Catholic. Among those who have served with us on the Boards of Directors of our two Humane Societies during the past quarter of a century, more than three quarters have been and are Protestants, and many of them have been and are dear friends, but none we think more truly so than Patrick Donahoe and John Boyle O'Reilly. And we shall never cease to regard any man who is seeking to promote discord, strife, hatred, and war between religious sects as a public enemy, who deserves to be sent to some great reformatory where he can be properly educated, and made over [if possible] into a good citizen and decent Christian. While Patrick Donahoe was calling at our office some years ago we told him that we had just received in our morning's mail a letter from some little paper away out west, saying that its editor never wanted to see *Our Dumb Animals* again, because of the kind manner in which we had spoken of the Roman Catholic Church. 'Poor fellow,' said Mr. Donahoe, 'I will pray for him.' "

Another significant incident occurred but a few weeks ago in Boston. On September 24th, St. Augustine's parochial school, South Boston, was seriously damaged by a big fire. Halls were generously offered to the pastor, Msgr. Denis O'Callaghan, to enable him to continue school without serious interruption. The Boston School Committee provided quarters for some classes. This act of charity and courtesy highly displeased a Protestant minister, the Rev. Charles Crane, who on Sunday, October 2nd, in the People's Temple, devoted a great part of his sermon to finding fault with the assistance rendered to the children of a parochial school. In the course of his remarks he said :

"By all means let men be charitable, but let them be so with

their own and not with that which belongs to another. The public treasury holds no money that can be lawfully used for sectarian or private purposes. It is a proceeding at once unwise, unjust, and unlawful for the School Board to use public property for sectarian or private schools. We protest against the School Board opening afresh a wound we all had fondly hoped had healed, and we lament and deplore the action by which they feed a parochial school at the public expense. The children of the parochial school are on the streets. They are welcome in the public schools where there are vacant rooms now waiting. But these rooms are to be fitted up and turned over to the parochial school teachers, who are to wear their professional garb and teach under the authority of their Church. This is clearly and plainly wrong, and the wisest friends of the parochial schools should protest against it. This action is inviting that which these schools do not want and can not afford. The Board has no right to help a sectarian school at public expense. The very condition which Boston has long hoped might be averted has at last come to pass. The parochial school puts its hand into the public crib. The School Board labels the act 'charity.' In doing this deed the School Board outrages the sentiments and customs of the people and violates the common law." (Boston *Evening Transcript*, October 3rd, 1904.)

How anxiously these people watch over the preservation of the law, and of the sentiments and customs of the people, when there is a question of "Catholic intrusion"! They are ordinarily the champions of education, intellectual and moral, yet they would rather see a few hundred Catholic children loafing on the streets for months, than to have "vacant school rooms occupied by parochial school teachers" who "wear their professional garb and teach under the authority of their Church." A great calamity usually silences all political and religious differences, but bigotry stifles Christian charity.

We can not help seeing a strong undercurrent of race prejudice and religious bias in a letter of Professor Towne to the Boston *Evening Transcript*, September 21st. Under the caption: "Monumental Names for School Buildings," he writes:

"A matter of no little educational importance is just now before the Board of Education in the proposal to give the name of Christopher Columbus to a school building. A report from the special committee has made this proposal. If this report is accepted, and the proposed action is taken, it will reflect a popular impression the baseless character of which is one of the scandals of current instruction in history. The 'America' of the discoverers was no more discovered by Christopher Columbus than the battle of Manila Bay was fought by Admiral Sampson, and as a matter of honor the name of Columbus must become, and is already becoming, a doubtful Spanish name, destined to go down as the armored Cristobal Colon went down in the final moment of the battle of Santiago."

After having styled Columbus a "fraud," "the mendacious Gen-

oese," a "charlatan," "the crack-brained Genoese," he proposes two other names as deserving to adorn school buildings: "Prince Henry of Portugal, son of a famous English mother, and John Cabot, the English navigator." He then says:

"And if some day Boston should have a palace of high school training for girls, perhaps at the head of the Common, the name Queen Elizabeth would be monumental and educational beyond any that could be chosen. 'How Queen Elizabeth Won North America' is one of the greatest stories in the annals of civilization, and that we could refer our America to Columbus, in a monumental celebration, instead of to the great Queen whose seadogs prepared the way of Dewey and Sampson, is a blot on our instruction as inexplicable as it is inexcusable. Another of the greatest monumental names in American history is that of John Robinson, the famous English pastor of the Pilgrim Fathers, who is nothing like adequately known, but can not fail to stand, in the clear light of exact history, a figure typical of English genius at its best of purity and elevation, and of English culture as our best advance represents it. There is no story of the English race or of the Christian religion better worth large telling than that of the Pilgrim scholar and statesman, sage and saint, who set a pace for the Mayflower men, in Church and Commonwealth, which our progress more and more accepts, and a John Robinson schoolhouse might well represent the crown of our development in that direction."

Now if in that "palace of high school training for girls" history, true history, were taught, would not the title "Great Queen," bestowed on Elizabeth, sound like a parody and "reflect a popular impression the baseless character of which is one of the scandals of current instruction in history"? Whether Catholic girls ought to go to such schools or not, is indifferent for our present contention. We take the matter from the standpoint of the laws and customs, to which these people are so fond of appealing, and according to these such schools are for all denominations. Could Catholic girls and their parents not reasonably object to naming a school after one of the most cruel persecutors of their Church? And if we consider the scandalous connections of the "Virgin Queen" with some of her courtiers, we think any Christian maiden would, or should, feel shocked at such a name above the school door.

As regards John Robinson, while we do not wish to say anything against him, we would ask one question: If it were proposed to name a public school after Bishop Carroll, who was at least as much of a scholar and statesman, of a sage and saint, as John Robinson, would Protestants at large approve of the choice? Judging from a precedent we must fear they would not. For John Carroll, before he was made Bishop of Baltimore, had been a Jesuit, and we all remember what opposition was raised when the

statue of the great discoverer of the Mississippi, Father Marquette, was to be placed in the sculptured gallery of worthies in our National Capitol. Or would they tolerate the names of Father De Smet, or Isaac Jogues, or other Catholic missionaries, or that of the saintly and learned Cheverus, Bishop of Boston? We have grave reasons for doubting.

These facts are chiefly taken from Massachusetts, which, as President Eliot maintains, has learned better than any other people the lesson of toleration! How, then, must matters be in other less "enlightened" States?

Many similar instances could be quoted in support of the contention that bigotry is by no means dead in this country. There are Catholics who are not favorably disposed toward the Federation of Catholic Societies, because, as they say, this movement will cost us the good will of our non-Catholic fellow-citizens and arouse anti-Catholic prejudice. Facts like those adverted to above should convince them that such prejudices exist, and that the Federation is very much needed, lest bigotry, now smouldering under the ashes, break out in open flames.

BOOK REVIEWS AND LITERARY NOTES.

Le Problème de l'Heure Présente: Antagonisme de Deux Civilisations, par Henri Delassus. Societé Saint Augustin, Desclée, De Brouwer et Cie. 30, Rue Saint Sulpice, Paris. 2 vols. Price unbound, $2.35.

It is not easy to give in a brief review an adequate idea of the wealth of information placed at the disposal of the student of history and social science in these two large volumes by Msgr. Delassus. The scholarly work describes vividly the contest between the two civilizations now struggling for the mastery of the world. The one is the civilization which is based on Christianity, while the other acknowledges no God and therefore no supreme lawgiver. "Humanity" is its watchword. "Humanitarianism" is to replace Christianity. Delassus shows the numerous guises under which this typical twentieth century foe wages war against the Church of Christ. In discussing these tendencies inimical to Christianity, the author at the same time lays bare the manifold religious, moral, social, and political maladies that now afflict the world. He shows how all these are merely the logical outcome of the frantic efforts of atheists and secret societies to blot out religion from the life of the people and to enthrone paganism upon the ruins of the Catholic Church.

It is the great mass of well-ordered material which makes the

work especially valuable for rapid reference. The author does not "theorize." He goes to the sources and, after carefully presenting his facts, lets the reader draw his own conclusions. He cites official documents, authentic reports of important addresses by French political leaders, extracts from the writings of men who are well acquainted with the social and religious conditions of all the principal nations of Europe. The unprejudiced student will find that the author could allow only one interpretation of these utterances. This is, as already stated, his contention that there has been for a long time a secret, invidious, but none the less active and widespread, warfare waged against Christian civilization and morality, and that a nefarious coterie of men have been systematically trying to undermine the faith of nations and to bring back the horrors of the terrible social upheaval of 1793.

After reading his well-ordered arguments no sane observer can refuse to believe that the only hope for the individual and for society, not only in France but everywhere, lies in a return to the one, all-saving doctrine of Christ as taught by His infallible Church.

——Under the title, 'Die ersten Deutschen am unteren Mississippi und die Creolen deutscher Abstammung,' Professor J. Hanno Deiler, of Tulane University, has published a brief historical account of the early German immigration into Louisiana, together with an examination of the extent in which German blood has entered into the so-called Creole element. The first German who ever visited the territory of the lower Mississippi, he says, was one of the companions of La Salle, known to us only by the name of "Hans." The first German settlers came to Louisiana under the régime of the notorious John Law and his "Western Company." It is interesting to note how many German names were in the course of time Gallicized. Thus Heidel became Haydel, Kamper, Cambre; Willich, Villique; Schanz, Chance; Huber, Ouber; Hanser, Oser; Himmel, Ymelle; Mayer, Mahier; etc., etc. The valuable brochure can be had directly from the author, 2229 Bienville Ave., New Orleans, La., for twenty-five cents. An English edition is in preparation.

——'A List of Works Relating to the Germans in the United States,' compiled under the direction of Mr. A. P. C. Griffin, chief bibliographer, (a relative, we believe, of our industrious friend Martin I. J. Griffin, of Philadelphia), represents the contents of the Library of Congress at Washington on the subject of the Germans in this country, with the exception of the literature on the Hessians and biographies of distinguished Germans. It shows

that the Congressional Library possesses a number of rare and valuable books on this interesting topic. Among the *lacunae* we note Salzbacher's 'Meine Reise nach Nord-Amerika im Jahre 1842, mit statistischen Bemerkungen über die Zuztände der katholischen Kirche bis auf die neueste Zeit. Wien 1845,' of which, if agreeable, THE REVIEW is ready to present a copy to the Library of Congress.

MINOR TOPICS.

NOTICE.

On account of the holidays THE REVIEW will not appear next week. The next number may be looked for in the beginning of January, 1905.

Meanwhile we wish all our subscribers the blessings of this holy Christmas season as well as a happy new year.

May we ask that in the distribution of gifts THE REVIEW be not forgotten? We expect no presents but only our just and hard-earned dues, which despite repeated "dunning," so many of our subscribers persist in withholding.

Schoolboy Freemasonry.—We have for a number of years collected what information we could find about the so-called Greek letter societies existing among the students of American colleges and high schools. The following facts, quoted from the *Catholic Citizen* of Nov. 19th, who evidently has them from the Chicago dailies, are of special interest and value for every student of the subject:

Charles W. French, principal of the Hyde Park High School, where there are at present ten so-called Greek letter societies (four fraternities and six sororities), with a total membership of about 125, said, under oath, that, though comprising not over ten per cent of the total school membership, these fraternities "conduct themselves in such a manner as to cause those pupils who do not belong to such fraternities to feel that the members of such fraternities think themselves a superior and ruling class; that by means of united action and combination between the members of such fraternities they succeed in controlling nearly all elections in the regular high school organizations and make it almost impossible for anyone outside of the membership of such fraternities to hold positions of honor in the regular school organization."

Another high school principal, Walter F. Slocum, deposed that the average scholarship of pupils in his school who are not members of any fraternity is 84½%; that the average scholarship of fraternity members is from 68% to 78%.

But this is not all. It is alleged that, as a result of the influence of fraternities, "boys become blasé and socially satiated at sixteen, and girls who wear short dresses at school become silly and

frivolous from wearing low-necked gowns at dances." The schoolboy Lotharios become "good spenders and persistent borrowers." The usual hour for the high school parties to break up is 1:30 o'clock in the morning. Then, if nature rebels and the gay carousers of the night before are drowsy and dull in the classroom, the teachers are met with "rebellions" organized by the fraternities and sororities.

"The Greek letter societies are temptations to extravagance—dress suits for half-grown boys, low-necked gowns for girls and carriages for both; this is socially very bad form," says a woman teacher in a letter. "They multiply social functions so that the emphasis is laid not upon getting an education, but upon dances. Our buds blossom too soon in this forcing process, and health as well as learning suffers."

It seems, too, that these fraternities have club-houses. Mr. Penhallow, a teacher in the Hyde Park school says: The fraternities have rented club-houses near the school, where they gather during the afternoon and evening, not, according to what I have seen, for the purposes of study. They are apparently purely social organizations and are not always conducted with that regard for decency which characterizes more mature societies. I have noticed boys gathered on the steps of fraternity houses making audible remarks, in not particularly good taste, to and about girl pupils of the school and instructors who were passing the houses."

Superintendent Cooley in an affidavit quite unfavorable to the fraternities states that the Chicago Board of Education does not prohibit high school students from being members of fraternities, notwithstanding his opinion that "fraternities create cliques, factions, and destroy the democratic principle upon which the school system is founded."

In the opinion of our Milwaukee contemporary, from which we have culled the above paragraphs, "the Chicago Board of Education takes a false position in not suppressing at once and completely the Greek letter fraternities, with their bad issues of all kinds. Even in our colleges and universities it is a question if this factional schoolboy Freemasonry is not upon the whole an unmitigated evil."

Lawlessness and the "Public Schools."—Before the Rock River Conference Rev. M. M. Parkhurst recently said: "I do not consider the influx of foreign population responsible for the increase of drunkenness. Foreign saloon-keepers are the best. When they are told the law they usually respect it. Our greatest enemy is the American-born saloon-keeper, who has been educated in the public schools."

Which elicited the following remarks, among others, from that well-known secular daily newspaper, the Chicago *Chronicle* (Oct. 15th): "The excuse for supporting schools at public expense has been that education is essential to good citizenship, that the intelligent are more law-abiding than the ignorant, and that the public reaps far more benefit by its expenditure for schools than from any other outlay. If the influence of free schools [the *Chronicle* means the State schools] is in the contrary direction, it

is time the fact was known. If the pupils are not really educated, first of all, to be loyal to the State, or if their learning is only to make them the more shrewd in getting advantage of the law or of their fellow-citizens, the scheme is a failure. There has been considerable evidence of late that children of the public schools are making desperate efforts to run things their own way. The rebellion against certain teachers, the strikes here and there when things were not to their liking, insistent demands and threats, all tend to give the impression that the public schools are not the success in inspiring law, order, and good citizenship they were supposed to be."

Our clipping file contains accounts of several such "rebellions" of school-children as referred to in the above editorial of the *Chronicle*. In one case, the children of a Chicago grammar school objected to one of the teachers and organized a strike. The affair was managed in the most approved manner. A cordon of pickets, none more than fifteen years old, was stationed about the building; outside this line five or six hundred boys and girls, wearing "union" badges, hooted at the "scabs"—the name applied to the teachers who gazed from the school windows. An infantile walking delegate was on patrol, cautioning his pickets not to yield to either mother or father. It was in Chicago also that some older pupils were equally determined to assert their rights, though they appealed, not to brute force, but to the courts. The Board of Education, in order to break up the nuisance of secret societies in the high schools, passed a rule that no member should participate in literary and athletic contests. Certain students and their obedient parents promptly applied for an injunction against the enforcement of the rule, on the ground that it was "unjust" and "vicious." In this particular institution there were ten Greek letter societies, which, it is averred in the complaint, "stimulated loyalty."

No wonder the friends of our public school system are getting uneasy!

The "Orden der Hermanns-Soehne" was founded in New York to foster German customs and the spread of benevolence among the Germans in the United States. According to an account of the society published in the St. Paul *Morning Call* in 1896, the original organization of what afterwards became the Sons of Hermann was due to the resentment of some German-Americans at the attacks upon themselves and others of foreign origin, by the Know-nothings in 1835 and 1855.

According to "Grand Ex-president" H. W. Kastor of St. Louis, the order exists only on American soil, "some of its features being such as to exclude it from any country but a republic."

It confers no degrees, all members are on the same level "as followers of Hermann, the Deliverer of all Teuton tribes." Founded A. D. 1840, in New York, it spread eight years later to Milwaukee. In that year, also, resolutions were adopted substantially as follows: "All men are equal; all are imbued with one desire, namely to reach that goal which betters bodily and spiritual existence. It is the duty of every man to provide not only for himself, but also to promote the welfare of his fellow beings, because

in the consummate happiness of all every one must have an equal share. In order that this grand and worthy work may be duly furthered, we shall join hands with our brethren and create this band of friendship. As a body we shall sow, and as a body we expect a fruitful harvest. We shall advance German customs, German spirit, and German art; we shall strive to co operate with one another, lift up and support our brethren. We, as a body, shall surround one, and the one shall encircle us all. [?] This is our fundamental platform. We shall look upon ourselves as one family and keep sacred the family ties."

The symbolic colors are black, red, and gold.

In 1896, the order numbered 90,000 members. Women relatives of members are grouped together in lodges as "Daughters of Hermann," a social and benevolent auxiliary, without, however, making them members of the order.

These facts are culled from the Encyclopedia of Fraternities and on their surface show no relationship to Freemasons, Odd Fellows, etc. However, a ritual of the order would better enable us to say what is the true spirit of the Hermanns-Söhne.

Political Corruption in Canada.—Twenty or thirty years ago our Northern neighbors prided themselves on the superior purity of their elections as compared with ours; but now they appear to have sunk even below our level. "The recent elections," says our esteemed Manitoba contempory, the *Northwest Review* (xxi, 6), "have revealed and will continue to reveal for a long time to come the awful corruption of our practical politics. Open bribery, ballot-stuffing, and unjustifiable erasures of voters' names have been rampant in many places.....Our American neighbors.... are beginning to punish corruptionists by imprisonment and even by long terms in the penitentiary. A great popular movement against political and municipal 'grafters' has begun in Missouri and Wisconsin, President Roosevelt has fearlessly uncovered the recent postal frauds and his energy is rewarded by an overwhelming majority. No such signs of healthy public feeling are observable among us."

The *Northwest Review's* only hope is in Sir Wilfrid Laurier, who has recently again swept the country with an overwhelming majority: "Let the thrice victorious Prime Minister bring in effective legislation against corruption, and to be effective it must be framed on the model of Great Britain, the originator of modern representative government and one of the few countries, Belgium being another, where government is fairly representative of the best elements in the nation. Let him especially enact the admirable British law that gives the electoral seat, without any new election, to the candidate who has the largest vote after the member unseated for corruption or bribery."

Catholics and Partisan Politics.—THE REVIEW has often been asked why it refrains from participating in partisan politics. Our answer has always been that, viewing all questions in the clear white light of Catholic truth and striving to mete out equal justice to all, it is necessary for us to be politically independent in the full and true sense of the term. We find our position tersely and precisely expressed in a communication printed by the Sydney

Catholic Press in its edition of Oct. 20th, and would make the writer's sentiment entirely our own:

"I ally myself to no political society. From their own standpoint they are all heaven-born. From the Catholic's standpoint all contain germs of evil and social danger. With Catholics these societies should be used cautiously and 'in order that they may turn....their....methods as far as may be to the unmixed and true public good....and....to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion' (Leo XIII.) This can never be done by hiding ignominiously behind another man's fence and sinking Catholic identity. If our Catholic P. L. Leagues, or Reformers, or others 'more political than Catholic,' will study Leo XIII. on the Christian Constitution of States, they will find it a better and safer guide than all the nostrums that political quacks ever compounded; for therein they will learn how inseparable is religion from politics, and that in all walks of life, whether political or other, they are safe only under the sheltering eaves of God's Holy Church."

Daughters of Rebekah.—A reverend subscriber enquires: "Could you give me some information regarding the 'Daughters of Rebecca'? I have been approached several times by parties enquirg whether a Catholic lady could join them."—According to the Encyclopedia of Fraternities (page 260) the degree of Rebekah (not Rebecca, unless this is a different society,) is regarded as "an epitome of Odd Fellowship in all its parts," and "a woman who receives it [wives, sisters, widows, and daughters of Odd Fellows and Odd Fellows only were then (1899) eligible] and appreciates it properly, comprehends the institution," i. e., knows what Odd Fellowship is. The degree was named Rebekah because the practical workings of the order so forcibly suggest the tender and considerate action of the Biblical character of that name, when she first looked upon Eleazar at the well of Nahor. Of the ritual and impressiveness of the ceremonial of the degree it has been said that no degree of Odd Fellowship, "not even the Royal Purple, excels this excellent production. It remains to this day [1899] substantially unchanged since its adoption."

As a degree of Odd Fellowship, which is one of the expressly forbidden societies, the Daughters of Rebekah would seem to fall under the Church's condemnation.

When a Mutual Insurance Society Needs an Actuary.—At the eighteenth annual session of the National Fraternal Congress, held recently at St. Louis, at which delegates were present from sixty-three of the leading fraternal societies of this country, representing a membership of nearly four million members, an interesting report was presented by President Wood, from which we quote this passage for the benefit of our Catholic mutuals: "The rate question is settled to this extent,—that the membership of those societies [participating in the Fraternal Congress] and the insurance public ought by this time to know that rates must be established upon standard mortality tables and actual experience, and that the actuary will ever be needed for the society which has long delayed placing itself upon a proper basis, the same as the physician is needed in cases of actual distress and suffering. The

actuary's aid and advice in the specific case of a society needing expert and technical information of their condition, is indispensable, and their services will become more and more a necessity until they will be regularly employed by all organizations, the same as successful business houses pay a fee to a legal firm, retaining them from year to year."

Milwaukee's Previous Experience With Municipal Ownership, according to the *Sentinel*, an opponent of the lighting plant, has not been encouraging. A few years ago the city constructed a crematory for garbage at a cost of $60,000. This was opened in 1902, and, on the face of the figures, at least, has proved anything but an economy. Whereas the cost of disposing of 28,884 tons of garbage in 1900 was $64,998.01, it was $118,570.34 in 1903 for cremating 31,183 tons. Thus the cost per ton has been increased from $2.25 to $3.80. It appears that it takes twenty-one more men to run the plant than the contractors guaranteed would be sufficient, yet that the guarantee clause was so drawn that the city could not hold the contractors in any way. This discrepancy makes a difference of $10,000 a year in the running expenses. The location of the plant has made hauling such a heavy item of expense that the Health Commissioner recommends a new plant on another site to meet future needs rather than the enlargement of the present one. Some of these difficulties, of course, prove only bad handling of this particular experiment, but the result furnishes an effective argument for going slow in undertaking another.

Church Music Reform.—From Westminster comes fresh evidence that the Motu proprio on church music stands approved and remains in full vigor. "The instructions of the Holy See," declares Archbishop Bourne, "are to be carried out in their integrity." His Grace directs the diocesan clergy to make a careful study of this instruction and to introduce gradually and with prudence an exact observance of all the points that it prescribes. With regard to the exclusion of women from the choir the Metropolitan of Westminster has this to say: "It is clearly contrary to the instructions that 'women should form part of the official choir,' distinctly separated from the rest of the congregation. If, therefore, you are unable to have harmonized music without the aid of female voices, it will be necessary to confine the singing to music of a congregational and unison character, in which the voices of the better trained members of your flock, whether male or female, will be able to afford most valuable assistance by guiding and sustaining those who have less knowledge and practice. Thus the whole congregation may be led to take part in the singing."

D'Aubigne and His History of the Reformation.—Speaking of Merle d'Aubigné and his still so popular history of the Reformation, that well-known Protestant contributor to the Boston *Sacred Heart Review*, Professor Starbuck, says:

"Dr. Merle d'Aubigné, though by no means virulent (he was a very sincere Christian), is a very narrow and commonplace Protestant, and his history, as Johnson's Cyclopaedia rightly says, is of no authority."

"D'Aubigné's son"—says the *Casket* (lii, 45)—"was advertised

to give a course of lectures in the United States some months ago, but was unable to fulfil his engagement owing to the condition of his wife's health. If he does come, the various branches of the Catholic Truth Society will do well to supply the daily press with Starbuck's comments on his father; for the younger man and those who exploit him are simply making capital out of the pseudo-historian's ill-deserved reputation."

The Coming Canadian Plenary Council.—From the Quebec *Vérité* (xxiv, 4), we learn that soon all Canadian dioceses will be assembled in Plenary Council under the presidency of the Apostolic Delegate. Msgr. Falconio took the first steps toward this assembly. Msgr. Sbarretti has made it the object of his principal endeavors. He intended to open the Council last July, but the preliminary labors had grown to such an extent that it had to be postponed for a time. To organize, there had to be a meeting of bishops in each province. Two priests were appointed by each to represent the province before the theologians in charge of the preliminaries. On March 2nd these delegates met at Ottawa, chose a president and two secretaries, and accepted a working plan. About the subjects discussed nothing definite can be learned, since the members of the committee are under oath of secrecy. The latest South American Plenary Council may possibly be taken as a working model.

——The *Catholic Union and Times* (Nov. 24th) prints an address on the advance of women, read before the Association of Old-Time Telegraphers by Mrs. M. E. Costelloe, a gifted Catholic lady of Brooklyn. The spirit of it is admirable, because progressive in the right sense, and we recommend Mrs. Costelloe's conclusion to all our male readers: "Do not suspect and condemn the modern woman movement, but rather examine the question thoroughly in all its phases. By so doing you will be very loath to agree with one who has written that 'women all over the world have become a disturbing element in the life history of man,' but instead you will probably find that the beautiful lines of Tennyson still apply to her:

> 'As unto the bow the cord is,
> So unto the man is woman;
> Though she bends him, she obeys him,
> Though she draws him, yet she follows.'"

——College athletics are to-day decidedly overdone, and this fact inspires a good many sane observers with undisguised apprehension. Speaking of the matter, the N. Y. *Evening Post* recently (Oct. 19th) said that "the college and the school are chasing each other down a seemingly bottomless hill." It thinks, however, that one factor has not been taken sufficiently into the reckoning: "Though the public is now daft over college athletics, the mania must sooner or later run its course; we can not go on at the present pace forever. If our American colleges are to retain the support of serious people they must do something to check the excesses of athletics, the reckless squandering of time, strength, and money. Our contests must cease to be huge financial enter-

prises; and parents must tire of butchering their sons to make a Boston or a New York holiday. When the reaction sets in, it will be an undisguised blessing to students of all ages, from the post-graduate school to the kindergarten."

——The following expression of a prominent ecclesiastic in the *Schweizerische Kirchenzeitung* of Lucerne (1904, No. 40) deserves to be quoted: "As history judges all, even the highest authorities, so the press, if it desires to give its readers an objective and true picture of contemporary events, can not entirely forego criticism of contemporary persons, even though they be constituted in high dignity. Or shall we hear criticism only out of the mouth of our enemies or read it only in the press of our opponents?"

The gentleman is right If it is the office of the historian, in the words of Cicero, adopted by Leo XIII., to speak the truth always and never to deny or even to color it, this must be a duty and a privilege also of the journalist, who is the historian of the present, of contemporary life.

——Public land frauds are so persistent in this country that stronger measures than ever before are contemplated by the government against their perpetrators. The greatest remaining forests are those on the Pacific coast, and it is there where these dishonest transactions are mainly carried on. What with timber thieves and the careless setting of fires by hunters, tourists, and designing prospectors, woodlands worth hundreds of millions of dollars are in constant peril of incalculable damage. The day should not be distant when a new department of government, the department of forestry, shall be established, whose head shall be a member of the cabinet. The department of commerce is highly important, but hardly more so than will be the department of forestry.

——We are indebted to the Rev. J. Eugene Weibel, V. F., of Jonesboro, Ark., for a copy, in pamphlet form, of an address delivered by him at the last service held in old St. Paul's Church, Pocahontas, Oct. 18th, 1904. It is filled with interesting reminiscences and historical data concerning the parish mentioned, and others which have since sprung up around it. Old St. Paul's Church at Pocahontas was built by Rev. Jas. O'Kean in 1868 and was the first fane raised to the Lord in Northwest Arkansas. Like many apparently ephemeral pamphlets printed here and there, this one will some day in the future prove valuable to the historian of the Catholic Church in America, especially in the State of Arkansas.

——A rare celebration (perhaps the only one of its kind ever held in America) was the recent silver jubilee of the reverend Fathers William and Henry Tappert as pastors of the Church of the Mother of God in Covington, Kentucky. Both are eminent and zealous priests, leaders among their fellows, and both have earned special recognition by their labors for the reform of Church music, undertaken many years before the Motu proprio of Pius X. We are proud to count them both among our friends and readers and pray that they may live to celebrate their golden jubilee together.

——The *Independent*, which prints as a standing feature a "Survey of the World," a bare and condensed record of the week's happenings, "the continued story that has no end" and "whose plot is not known to any human being," offers a prize of ten thousand dollars to any one "who will write for us now, with satisfactory accuracy, the installment of the 'Survey of the World' which we shall publish a year from date" (Nov. 24th, 1904.) As there are a billion and a half characters in this story, any one of whom may come to the front and play a prominent part at any time, and as the epoch of prophets is past, the *Independent's* $10,000 are quite safe.

——Joyce's 'Child's History of Ireland,' which has been introduced into Catholic parochial schools in New York and other cities, by recommendation of the diocesan school boards, is described by the Milwaukee *Catholic Citizen* (xxxv, 4) as a book which "leaves much to be desired," being "almost entirely confined to legendary topics." The *Citizen* expresses the hope that the Ancient Order of Hibernians, which "has done good work in urging that Irish history be given a place in the parochial schools," will "arrange for the compilation of the right sort of textbook."

——Professor George E. Howison, head of the Department of Philosophy in the University of California, has joined the ranks of college professors who are decrying the large and constantly growing number of women students in colleges and universities. Professor Howison's objection is grounded on "the fact [v. Chicago *Chronicle*, Nov. 17th] that a large number of women in a coeducational university is inconsistent with the attainment of high scholarly ideals."

——The Holy Father, through Cardinal Merry del Val, has recently sent his Apostolic blessing to that excellent monthly magazine the *Christian Mother*, published in New York by Mr. Joseph Schäfer. We congratulate Mr. Schäfer and trust that his efforts to supply a first-class family magazine to our English speaking Catholics will receive the hearty and active support which it most assuredly deserves.

——We are requested to note that the 'Comprehensive Catalogue of Catholic Books' reviewed at some length in our second-last number, can be had at the price of 10 cents per copy (reduction on quantities) from Mr. Jos. M. Schifferli, German R. C. Orphan Asylum, 564 Dodge Str., Buffalo, N. Y.

——The Milwaukee *Catholic Citizen* (xxxv, 4) has discovered two new secret Catholic societies: the "Amalgamated Order of Anathema Dispensers" and the "Sacred Confraternity of Dogmatic Guessers." We do not learn, unfortunately, whether they are affiliated with the Knights of Columbus.

——The *Mirror* (xiv, 42) insists that a lady may bet on a horse race with as much propriety as she may take a chance in a church raffle.

FINIS.

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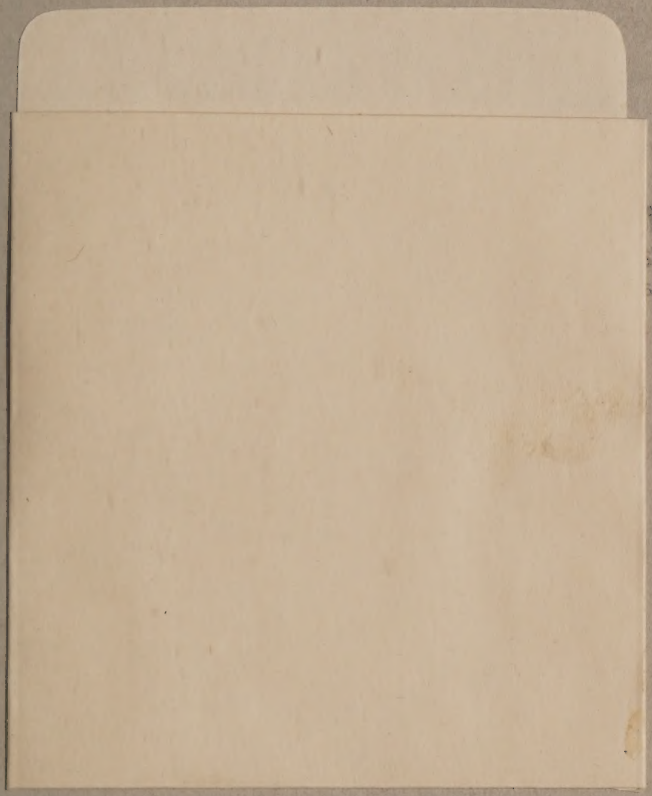
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